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NOTES ON I AND'S CICÉRON (Robinson)

REVIEWS

MARS: lern Problems in the Ancient World (*Taylor*)

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ABSTRACTS

ARTICLES



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ADVANCE NOTICE OF THE THIRTY-NINTH ANNUAL MEETING

of the

CLASSICAL ASSOCIATION OF THE ATLANTIC STATES

Friday, May 17 and Saturday, May 18, 1946

HOTEL PENNSYLVANIA

New York City

with the cooperation of the New York Classical Club

GENERAL INFORMATION

The Hotel Pennsylvania, in which all of the sessions will be held, is on Thirty-fourth Street at Seventh Avenue (opposite the Pennsylvania Railroad Station).

Hotel Reservations. Because of the hotel congestion in New York City, persons who desire hotel accommodations should write at once to the Room Clerk at the Hotel Pennsylvania (or at some other hotel) for reservations.

Dinner on Friday. Dress at the dinner meeting on Friday will be optional. Particulars regarding reservations will appear in the full account of the Annual Meeting in the next issue of The Classical Weekly.

NOTES ON LAURAND'S CICÉRON

For some obscure reason the extremely interesting and valuable *vade mecum* to Cicero by the late Louis Laurand, S.J., appears to have gone unnoticed in American classical periodicals.¹ As it is probable, however, that the work has by this time come to the attention of most students of Cicero in this country, and as the uninitiated or dubious may be referred with confidence to a number of uniformly favorable reviews in European publications,² the following remarks are by no means intended to supply the missing formal *censura*, but presuppose rather an understanding of the scope and purpose of Laurand's book and some preliminary interest in the numerous *quaestiones Tullianae* undertaken therein, an idea of which may be gathered from the account of the contents given in note 1 above. It is, admittedly, no easy task to uncover matter of central importance left untouched by this master Ciceronian. The author has made it clear in his preface and elsewhere that his aim is not to exhaust the subject, but to indicate as concisely as possible his main topics of interest and the indispensable secondary literature, leaving it to the initiative of the reader—a procedure to which no reasonable exception can be taken—to supply himself with further material from the latter sources. Accordingly, these *addenda vel corrigenda* are confined, with the exception of a few inevitable bibliographical items of earlier or later date (many additions might, of course, be made to these), to certain matters of emphasis and detail which have come to my attention, which do not appear to be exactly common property, and which may be of use to other students of Cicero. The notes are arranged according to the pagination of Laurand's work (continuous throughout the two volumes), but it is hoped that they will be sufficiently intelligible even to those who do not have access to this work.

P. 42, n. 1 For the period between Cicero's return from exile in 57 and his departure for Cilicia in 51, the all-important correspondence is rather unequally distributed, being fairly copious for the years 57-54, decidedly less so for 53-51. Cf. O. Plasberg, *Cicero in seinen Werken und Briefen* (Leipsic, 1926), 116; R. Y. Tyrrell, *Cicero: an Interview*, *International Quarterly* 6 (1902), 75. The same inequality is, of course, observable in other comparable periods.

P. 54: The date of the *Partitiones Oratoriae*, which Laurand assigns *dubitanter* to 54, remains uncertain. H. Bornecque, in his *Budé* text (Paris, 1942), xi-xiv, presents a good case for the older view, that it belongs to 46.

P. 56, n. 4: Among the older interpretative editions of the *De Republica*, those of Mai and Moser would seem to deserve a place beside that of Villemain; and

some mention should certainly be made of the excellent translation and commentary of G. H. Sabine-S. B. Smith (Columbus, 1929). Cardinal Mercati's magnificent facsimile reproduction of the Vatican palimpsest (1934) had evidently not come to Laurand's attention at the time of writing (cf. Laurand, pp. 290-5).

P. 57, n. 2: The omission here or on p. 375 of Vahlen's edition of the *De Legibus* (2d ed., Berlin, 1883), perhaps the outstanding critical edition of a single philosophical work of Cicero, is regrettable. The Du Mesnil commentary listed by Laurand, though still of some value, was severely criticized by Vahlen (op. cit., xxiv), who recommends for this purpose the unpretentious (nowadays somewhat rare) edition of W. D. Pearman (Cambridge, 1881). Wilamowitz, however, who several times included the *De Legibus* in his cycle of lectures, and who may be thought to have known whereof he spoke, does not hesitate (*Geschichte der Philologie*, Gercke-Norden, I³, 1 [1927], 25) to call that of Turnebus (1557) 'heute noch der beste'.

P. 68: Although Laurand expressly disavows (p. 7, n. 1) intention to discuss works of doubtful authenticity, the attempt of S. Reinach, *RA* 33 (1931), 121-33, to reopen the case of the Sigonian *Consolatio* suggests a reference to E. T. Sage, *The Pseudo-Ciceronian Consolatio* (Chicago, 1910), where (25-46) an apparently conclusive argument is presented against the authenticity of this work.

Ibid.: The exact date and circumstances of Cicero's decision to undertake the series of philosophical treatises executed in 45-44 remains somewhat obscure. S. Häfner, *Die literarischen Pläne Ciceros* (Diss. Munich, 1928), 100-2, collects a good deal of evidence to show that Cicero had devoted serious thought to the matter in 46.

Pp. 68-9: On the *Hortensius* and the resumption of Cicero's literary activity in 45, see J. Stroux, *Augustinus und Ciceros Hortensius nach dem Zeugnis des Manichaeers Secundinus*, *Festschrift Reitzenstein* (Leipsic, 1931) 106-18, especially 112 sqq.; and, of course, O. Plasberg, *De M. Tullii Ciceronis Hortensio Dialogo* (Berlin, 1892).

P. 71, n. 1: The edition of the *Tusculan Disputations* by T. W. Dougan-R. M. Henry (Cambridge, 1905-1934), might well be mentioned.

Pp. 72-3: If Cicero in the *De Natura Deorum* departs from the dialogue form employed in the *Tusculan Disputations*, he reverts, it is important to note, not to that of the *De Finibus*, which is essentially of the same 'Aristotelian' type exemplified in the *Tusculan Disputations*, but to the 'Heraclidean' form represented by the *De Republica* and the *De Oratore* and, later, by the *De Senectute* and the *De Amicitia*. Mayor (n. on N.D.

1, 34, Heraclides) seems right in assigning the *De Natura Deorum* to the latter class, the essential point in Cicero's explicit discussion of the matter (Att. 13, 19, 3-4) being, I believe, not the relative dramatic dates of the dialogues in question, but the degree to which Cicero permits himself to engage in the conversation. In the *De Natura Deorum* Cicero is in effect a *κωφὸν πρόσωπον*, and the preference that he expresses (3.95) for the Stoic Balbus' *disputatio* is pointedly *ἔξω τοῦ δράματος* and perhaps the more significant as an expression of Cicero's real belief for just that fact.

Pp. 76-80: Some mention of the lost *De Gloria* and the *De Virtutibus*, and perhaps of other projected works of 46-44, seems necessary for a well-rounded picture of Cicero's literary career in these last years.

P. 125, n. 1: P. E. Gau(l)tier de Sibert's interesting *Examen de la philosophie de Cicéron*, in the *Mémoires de l'Académie des Inscriptions*, 41 (1780), 466-500; 43 (1786), 61-130, was contained in 46 (1793), 101-73, and contained in all five papers. At 46 (1793), 173 the author promises a sixth and concluding installment, but this, on the evidence of the index to vols. 45-50 (viz., 51 [1843], 115-18; 194), does not appear to have been published. Contributors to Classical journals whose articles have fallen afoul of war-time delays may find comfort in the knowledge that the papers which appeared in the 1786 and 1793 volumes had been presented in 1776-1778 and 1781, respectively.

Ibid.: The discussion of Cicero's dialogues in R. Hirzel, *Der Dialog* (Leipsic, 1895), 1, 457-552 should be mentioned.

Pp. 129-31: On Cicero's views on the immortality of the soul, see now F. A. Sullivan, S.J., *Cicero's Thoughts on Immortality*, *Thought* 17 (1942), 270-80.

P. 230: To the literature on Lagomarsini (cf. J. E. Sandys, *History of Classical Scholarship*, 2 [1908], 378) add G. Castellani, *La mancata edizione delle opere ciceroniane di D. Lagomarsini S.I.*, *Archivum Historicum Societatis Iesu*, 8 (1939), 33-65.³

Pp. 312-51: Some additional treatments of Cicero as an historian are given in TAPA 71 (1940, 528, n. 20).

Pp. 367-8: Is it possible that the six-volume Cicero seen by our indefatigable bibliographer at an English country house and understandably reported under 'difficultés de la bibliographie' ('Impossible d'ouvrir ces beaux livres. Ils sont en bois...') may have had a real original? The once widely circulated editions of Ernesti (1737-1739; 1756-1757; 1774-1777) seem frequently to have appeared in this form.

Pp. 372, n. 3: For Ciceronian bibliography prior to the period (1700-1878) covered by Engelmann-Preuss, Laurand rightly directs the reader to the still indis-

pensable collection in Orelli's edition of Cicero, 6 (1836), 193-477; 8 (1838), 344-61. Mention should, however, be made of the very extensive additions and corrections given by J. P. Krebs, *Neue Jahrbücher für Philologie und Pädagogik*, Supplementband 11 (1845), 97-151; 196-228 (cf. J.E.B. Mayor, *Bibliographical Clue to Latin Literature* [London, 1875], 47), who, incidentally, gives, as does Orelli, some items later than 1700 not listed by Engelmann-Preuss. But even these major compilations are palpably incomplete, and a Ciceronian bibliography 'omnibus numeris absoluta' (cf. Orelli, op. cit., 6, 195) down to, say, 1800 would be a real service to scholarship, when we consider how much of the fundamental work on Cicero was done by scholars of the sixteenth, seventeenth, and eighteenth centuries.

P. 373: A helpful list of editions and translations of Cicero's *Opera Omnia* and *Opera Philosophica* is given by A. S. Pease in the bibliographical appendix to his edition of the *De Divinatione* (Univ. of Illinois Studies in Language and Literature, 6, 2-3; 8, 2-3) (Urbana, 1920-1923), 620-34.

Pp. 376-8: Of special interest is the list of English lives of Cicero in H. J. Haskell, *This was Cicero* (New York, 1942), 386-91. To this we may add John Stricker, *A Sketch of the Life and Character of Marcus Tullius Cicero* (Baltimore, 1835), apparently the first American work in this field. (This item, I learn from a personal communication from Mr. Haskell, came to the author's attention independently after his work had gone to press.) Mr. Haskell's list, however, confines itself to books, and we thus miss, to mention no others, the interesting essays of De Quincey and Newman.

P. 376: The fame of Middleton's Cicero (1741) amounts to a minor phenomenon in European literature of the eighteenth and early years of the nineteenth century. It is interesting to compare its fortunes with those of the near-contemporary *Histoire de Cicéron* (1745) of J. Morabin (1687-1762), an equally comprehensive, fundamentally perhaps a more scholarly work. (Cf. J. V. LeClerc, ed., *Oeuvres complètes de M. T. Cicéron*, Paris, 1 [1825], 97-8).—The extent of Middleton's dependence on William Bellenden, *De Tribus Luminibus Romanorum* (Paris, 1633 [and/or 1634]), is apparently still to be decided, since Mark Longaker, *English Biography in the Eighteenth Century* (Philadelphia, 1931), 214-5, has seen fit to question Samuel Parr's considered verdict on the matter.

P. 377: A second edition of E. Ciaceri's *Cicerone e i suoi tempi* appeared in 1939-1941.

P. 378: Beside Drumann-Groebe one may now fairly place the detailed treatment of all phases of Cicero's life and works in the composite article (by M. Gelzer, W. Kroll, R. Philippson, K. Büchner) *M. Tullius Cicero*, RE 7A (1939), 827-1274.

Ibid.: Among histories of Rome, the fullest bibliographical notices are, of course, those in CAH.

P. 379: W. A. Oldfather-H. V. Canter-K. M. Abbott, *Index Verborum Ciceronis Epistularum* (Urbana, 1938) contains (p. 6) the announcement of projected indices to the *rhētorica*, poems, proper names, and Greek words.

P. 382: Under the rubric 'Intérêt' we might mention the still suggestive article of O. Plasberg, *Neuere Cicero-Forschung, Die Geisteswissenschaften* 1 (1913-1914), 344-7; and H. Marrou, *Défense de Cicéron*, RH 177 (1936), 51-73, a good exposition of recent trends in Ciceronian scholarship.

P. 388: W. W. Fowler's discussion of *religio* is perhaps more generally accessible in his *Roman Essays and Interpretations* (Oxford, 1920), 7-15. See also the discussion (with further literature) in A. S. Pease's note on Div. 2, 148, *religio*.

NOTES

1Cicéron, 2 vols., Paris, Les Belles Lettres, I, Vie et oeuvres—Villas, maison, fortune—Culture de l'esprit—Art oratoire (théorie et pratique—Philosophie—Correspondence et correspondants—Langue et style—Iconographie—Manuscrits—Éditions—Réputation et influence, 1933, 2d. ed., 1935; II, Volume complémentaire: Questions diverses [including further notes on iconography, MSS, language and style, 'L'histoire dans les discours de Cicéron, varia]—Bibliographie [Bibliographie générale, Notes bibliographiques, Travaux qui manquent]—Tables, 1934. A third edition of Vol. I and a second of Vol. II, neither of which I have seen, appeared in 1939 and 1938, respectively (cf. RPh 13 [1939], 266-7; 15 [1941], 181; LEC 8 [1939], 130-1), but the alterations and additions, to judge from the reviews just cited, cannot have been very extensive.

The death of this able scholar, perhaps more widely known for his *Manuel des études grecques et latines* and for his special studies of Cicero's language and style, during the night of Dec. 25-26, 1941 is reported in obituaries by P. d'Hérouville, REL 20 (1942), 37-9, and L. Mariès, REA 44 (1942), 173-4.

2The more important seem to be those of K. Schönberger, PhW 54 (1934), 453-5; 1378-80; J. Marouzeau, REL 12 (1934), 449-50; F. Préchac, RU 44.2 (1935), 142-3; J. van Ooteghem, LEC 3 [1934], 267-8; R. G. Nesbit, CR 49 (1935), 190; J. B. Hofmann, DLZ 57 (1936), 793-4. W. Kroll, Gnomon 11 (1935), 665 offers a somewhat more qualified appreciation.

3Cf. G. Castellani, I manoscritti ciceroniani di Girolamo Lagomarsini, Bollettino del Comitato per la preparazione dell'Edizione nazionale dei Classici greci e latini (R. Accademia d'Italia, Classe di scienze morali e storiche, Rendiconti, Serie VII, Supplemento al Volume I), Rome, 1940, 85-7.

E. A. ROBINSON

FORDHAM UNIVERSITY

REVIEWS

Modern Problems in the Ancient World. By

FRANK BURR MARSH, University of Texas Press, Austin, 1943. Pp. 123. \$1.00.

This volume, published after Professor Marsh's death by the University which he served with distinction for many years, consists of two chapters on Athens and three chapters on Rome. There is little attempt to draw modern analogies, but there is evidence on every page of the author's fresh interpretation of ancient problems in the light of the world in which he lived.

Professor Marsh sees in Solon's reforms a 'New Deal' instituted to combat a depression; it prepared the way under Pisistratus for an era of prosperity which led, as did every time of prosperity in which slave labor was available, to long continued unemployment among the freeborn. Another 'New Deal' was needed and it was provided by the Athenian maritime empire. The jobless welcomed the strengthening of the Athenian navy, which provided them with employment as rowers and shipbuilders. As through the navy the Athenian empire developed, democracy became more powerful at Athens, and the democrats, often leagued with the democratic parties of the states of the empire, were the extreme imperialists.

The chapters on Rome present views of the author that are familiar from his *History of the Roman World*, 146-30 B.C., published in 1935. More fully than in the *History* Professor Marsh gives here his explanation of the causes that led to the fall of the Roman Republic. The breakdown of constitutional government resulted not, as is generally believed, he declares, from the failure of a city-state to rule an empire, for Rome had done that for a hundred and fifty years, but from the power secured by the volunteer armies raised when small landholders could no longer provide levies of soldiers. The volunteer, who entered service to secure a farm, would only enlist if he had confidence in the military skill and generosity of the general and in the general's ability to keep his promises. Hence the repeated commands entrusted to Marius and Pompey and the continuous activity of general and army in politics. The breakdown of the constitution came, according to Professor Marsh, when the political 'machine' of the nobility, which had been able to manipulate the rural tribes in the Roman assembly and so, in spite of the elaborate checks and balances of the constitution, had controlled elections and legislation, failed, under new conditions, to function. The failure was due not only to the armies and their leaders, but to the growth of the knights and to the migration to the city of the dispossessed small landholders who belonged to rural tribes that the nobility had once controlled. The elec-

tion of Pompey and Crassus to the consulship of 70 is explained as the result of a combination of knights and city rabble with the soldiers of Pompey and Crassus. A similar combination explains Pompey's success in securing the commands against the pirates and Mithridates. When, after Pompey's return from the East, the 'machine' of the nobility failed to realize what Cicero, who was 'perhaps the ablest leader of the senate', saw, namely that Pompey's troops must be provided for, Pompey was forced to combine with Caesar. In his consulship Caesar, using Pompey's veterans, his own new volunteers, and the city rabble, overcame the 'machine' by force and provided for Pompey's soldiers, as he was ready later to provide for his own, by revolutionary action. From the discussion it is clear that in Professor Marsh's opinion the decline of the small landholder as a result of 'agricultural depression' was the chief cause of the fall of the republic.

One may question some of Professor Marsh's views. For instance, one may doubt whether the Roman nobles ever acted with as much solidarity as is here attributed to them. As in the *History* (see Hugh Last, *AJP*, LVIII (1937), 467-74) there is in this book too much emphasis on the 'machine' in Roman politics. But even where Professor Marsh's interpretations are not entirely convincing, his exposition is illuminating and thought provoking. This little volume is the work of a master, and every word of it deserves to be read and pondered.

LILY ROSS TAYLOR

BRYN MAWR COLLEGE

Modern Essays on Greek Romances. By ELIZABETH HAZELTON HAIGHT. xii, 215 pp. (New York, Longmans, Green and Co., 1945) \$2.50

At the beginning I wish to remark that this book is quite interesting, is nicely readable, its prose flows smoothly, the stories are well summarized, and the comments are well chosen. The book, in itself, is beautifully manufactured. Only two passages of blurred print (pages 3 and 6) mar an otherwise perfect job. The format is most pleasing to the eye, the printing is clear so that one reads along easily and rapidly, encouraged to go farther purely because of 'fair pages.'

The volume contains six essays, two appendices and the index. The six essays are: The *History of Alexander the Great*, by Pseudo-Callisthenes; the *Christian Greek Romance: The Acts of Paul and Thecla*; The *Acts of Xantippe and Polyxena*; A *Romantic Biography: The Life of Apollonius of Tyana*; *Apuleius and Boccaccio*; and *Apollonius of Tyre and Shakespeare's Pericles, Prince of Tyre*. Appendix I outlines

in parallel columns the life of Alexander, in one column the facts, in the other, tendencies and ideologies. Appendix II is a transcription (with minor changes) of the *Vassar incunabulum* (Venice, 1947) of Boccaccio's work *De Genealogiis Deorum*: V. 22, *De Psyche*. XV. *Apollonis filia*; and IX. 4, *De Cupidine primo Martis filio qui genuit Voluptatem* Cap. III and *De Voluptate filia Cupidinis* Cap. V.

The aim of the book, as indicated in the preface, to supplement and enrich the picture already given (by Miss Haight) of the fiction of the early Empire, is well attained. It is a good companion to 'Essays on the Greek Romances,' and is on the whole better written. Perusal of this volume may well induce others to read, or reread, some of the Greek Romances. Not only students of the Classics, but also students of English Literature who are interested particularly in the development of fiction will find this a very handy volume by which to orient themselves. Sufficient references are in the foot-notes to enable one to read further if he desires.

The presentation of material, and the material itself, offer little to which a reviewer can object. Each essay is entirely separate from any other, and the procedure is essentially the same for all: first, a brief account of what is known about the author, the date and circumstances of the story discussed, and the chief controversial points, if any; secondly, a summary, several pages long, of the story; and, lastly, a discussion of the story. When there are controversial points involved, Miss Haight is usually content to present all sides of the issue, or merely state her preference. The avoidance of lengthy, detailed argument over old controversies is well considered in a book of this kind.

The method of summarizing the story and then discussing it later naturally leads to a good deal of repetition which can easily become boring. The author has done well in avoiding this for the most part, although one becomes increasingly aware of the repetition as he progresses through the book, from essay to essay. Extended comment on each essay would serve no useful purpose. I do not believe the book was meant to be a weighty tome full of ponderous knowledge. At any rate it affords rather light reading mostly on light subject-matter.

The first and last essays are the longest, about forty pages each. The others are about twenty pages each. Essays II and III deal with *Christian Greek Romances*. The last two essays are studies in comparative literature. In the fifth, *Apuleius and Boccaccio*, Miss Haight devotes about seventeen pages to the discussion of Boccaccio's relationship and debt to Apuleius as indicated in the *Decameron* and in the *Genealogy of the Gods*. Eleven pages are given to the translation of Appendix II, chiefly the *Cupid and Psyche* story by

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By HORA

Boccaccio in Latin. The sixth, and last, essay deals with the ancient romance Apollonius of Tyre and with Shakespeare's Pericles, Prince of Tyre. The relationship of these two pieces of literature is traced and clearly demonstrated. In the case of the much disputed drama, Miss Haight with her usual caution states, p. 178, that 'my comments on the play may explain why I incline (without proof) to the theory that Shakespeare wrote Pericles, Prince of Tyre, at two periods of his life and never completed his revision.'

A few minor discrepancies seem hardly worth mentioning, but they catch one's eye as he reads. On pages 35-6, in four short paragraphs the word 'passionate' occurs twice, and 'passion' once in connection with Alexander's temperament, which is perhaps overworking the idea somewhat. A word now and then appears ill-chosen. In this pleasant book euphemism is used so well for the most part that one is a bit surprised to encounter words which have come to have such ugly connotations today. On page 59 a reference to Thecla's martyrdom is mildly confusing to one not familiar with the entire story, since no mention of the martyrdom is made in the summary of the story. No other slips of this kind were observed. On page 125, the Latin referred to is printed in Appendix II, not in I, as stated.

Undoubtedly this book will be a good deal more appreciated by those having a meager knowledge of the Greek Romances, than by those who have studied them intensively. I doubt if the latter will spend much time on it, but the former will find it distinctly worth while.

LESLIE D. JOHNSTON

SPRINGVILLE, INDIANA

Horace: His Poetry and Philosophy. By CHARLES NEWTON SMILEY. pp. 42. New York City, the King's Crown Press, Columbia University. \$1.00

This brochure is so definitely the expression of the chief literary love of a Classicist who has passed from among us that one must tread a less rigorous path of reviewing than usual. Further, it is not designed as scholarship, but as appreciation. Is this appreciation soundly directed? Is it convincingly expressed? These are fair questions.

The first five pages dealing with the life of Horace contain statements which are purely conjectural; we all love to write ourselves into a writer whom we love. It does not matter much, provided no one takes our fancy as factual.

By far the largest section of the brochure deals with Horace's works, and is largely made up of translations,

mostly from the pen of Professor Smiley himself. (a) The usual views on Roman satire are summarized on p. 9. There follows a specimen satire (1.9) in English, accurate enough but uninspired. (b) The reasons advanced for the popularity of the Odes are very sketchily stated, and the explanation of *curiosa felicitas* on p. 12 is hardly adequate. On the other hand the author's translation of *sceleris purus* in 1.22 shows that he knew what the ode was really about, though it spoils the fun to be told right in the beginning of the rendering what the *scelus* is. I cannot see that the translations, which are simple and genuine, are in any way helped by the inclusion among them of Eugene Field's adaptations. It is not made clear for the unwary that translations and adaptations have not the same end in view. (c) The section on the Epistles gives a running account of the contacts of 1.1-20 and 2.1 and 2. One does not know quite why this digest of the material is given; the charm of the Epistles cannot be got in this way. (d) The 'cameo-portraits' of Augustus drawn from the C.S. and Odes 4 impress the reviewer much less than they obviously did Professor Smiley, who approaches Augustus as an Augustan. (e) The accidental character of the importance of the *Ars Poetica* in European literary criticism is not touched on, but the point is not missed that it was principally the dramatic type of writing that Horace was out to discuss. It is not made clear, however, that Neoptolemus probably supplied most of the *materies*. The reviewer is not clear on the value of repeating the statement, quoted at the head of p. 33, as to the matter of the A.P. being capable, substantially, of being reconstructed in its entirety from the works of Edmund Clarence Stedman. What is that designed to prove about the A.P. or Stedman?

The concluding section of the brochure, Horace: An Appreciation (pp. 34-42), shows that we are dealing with an Horatian enthusiast. But we must still remind ourselves that what Horace meant by Odes 3.30 is this: 'Here is the conclusion of a great *tour de force*' (and such it surely is!) 'that will make the world sit up and take notice for ages to come.' Let us judge a man by what he claims. Out of an experience even longer than that which Professor Smiley had, I must express scepticism as to Horace being an author from whom much translation benefit can be derived; my recollections are that many students *enjoy* Horace under guidance but few can even begin to translate him. I have happened occasionally on the student with some gift for verse who could do something about him.

The defense of Horace's moral character, especially as to women and wine (pp. 40-41), is the old pathetic Puritan attempt to prove that your favorite, despite certain embarrassing passages, is really a Puritan himself at heart, and thus fully worthy of your Puritan affection. One fears that Horace, if he could understand

what it was all about, would smile wryly at the encomium on p. 42. The truth is that if it is against your principles to take a cocktail or a glass or two of wine, you have definitely handicapped yourself for understanding Horace intimately, and you could never persuade him, I fear, that 'on his many drinking songs, . . . we who have never been drunk in our lives have grown gloriously tipsy.' A novel argument for the Classics!

By and large, however, those who love Horace and his works not so much with the wisdom of scholarship as with the enthusiasm of friend and disciple, and that is a large audience, will get a pleasant thrill from the exuberant appreciation of the poet contained in this brochure. But the present reviewer, answering his own questions raised in the first paragraph, must say in all frankness first, as to the soundness of the directing of the appreciation: 'Not uniformly;' second, as to its convincing character: 'Admirable,—for those already convinced!'

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ABSTRACTS OF ARTICLES

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ART. ARCHAEOLOGY

HORNELL, JAMES. *Floats and Buoyed Rafts in Military Operations*. The means of crossing the Oder River by Marshal Koniev's Russian army in February 1945 recalls similar ancient methods. They fall into three classes: (1) watertight bags filled with hay, etc., (2) floats and rafts buoyed by inflated skins, (3) wicker-framed craft of the coracle and curragh types. Class 1 seems to be the oldest and most common method of crossing; was employed by Xenophon, Alexander, etc. (2) Buoyed rafts were used by Batu Khan, nomads and Mongols; while the older method of using an inflated skin for a swimming support is illustrated in bas-reliefs showing the widespread use by the Assyrians as early as the ninth century B.C. Besides its use throughout Mesopotamia, such a float was used by Caesar in his campaign in Spain. (3) Few instances of this class for military operations, but an example seems to occur in Britain in Caesar's time, and again six centuries later. All three classes are in use today.

Ant 74 (1945) 72-9

(Hansen)

LITTLE, ALAN M. G. *The Formation of a Roman Style in Wall Painting*. The development of Pompeian wall-painting is now explicable as a self-conditioned evolution, proceeding without sudden interruption and passing almost imperceptibly from style to style. The

Second Style serves as a transition between two tastes, the Hellenistic and the Roman. Based on Hellenistic scenography, its architecturalism, its theatricality, and its sacral decorative range were in turn exploited before the way was clear for an unfettered expression of a native taste, of the Roman's desire for pictures representing human subjects in the free air of a landscape setting. III.

AJA 49 (1945) 134-42

(Walton)

RICHTER, GISELA M. A. *Peisistratos' Law Regarding Tombs*. The evidence of Plut. Solon 31 supports the contention that the anti-luxury decree dated by Demetrius of Phaleron as 'sometime after Solon' is to be ascribed not to Kleisthenes, but to Peisistratos.

AJA 49 (1945) 152

(Walton)

TILLY, BERTHA. *Vergilian Cities of the Roman Campagna*. The scene of the Trojan landing was the site of Ostia. The present mouth of the Tiber is about three miles from Ostia, due to the extension of the coastline by the alluvial deposits of the river. Of the streams at the mouth, the southern and natural one is that up which the Trojans sailed. Contemporary with the remains of the Republican Period at Ostia is an area sacra with four small temples and votive offerings, which testify to the continuity of worship from the third century B.C. Legends and rites connected with the landing of the Trojans are discussed in relation to the area sacra as well as the castrum of Ostia, which represents the original nucleus of the settlement. The city of Ardea, once among the most flourishing in Latium, and Lavinium, rich in legends, had declined in Vergil's day, but the evidence of the Augustan writers and recent archaeological work point to the fact that worship in these two cities had continued in local sanctuaries and the Aeneas-cycle had been preserved. At Ardea possibly was the meeting place of the Latins and the scene of the federal feasts. These three cities took on new life through their connection with Aeneas when the Trojan cycle became popularized through the Aeneid.

Ant 75 (195) 125-34

(Hansen)

WADE-GERY, H. T. *The question of Tribute in 449/8 B.C.* Supports against Gomme CR 54 (1940) 65-7, and Dow CPh 37 (1942) 371ff. and 38 (1943) 20ff., the statement in Merritt, Wade-Gery, and McGregor's, *The Athenian Tribute Lists*, Vol. 1, 133, that no tribute was paid to Athens in that year. The case is built on Thuc. 1.96.1 and Plut. Pericles 17, supported by the more nearly complete form of ATL D7 recently published in *Hesperia* 13 (1944) 1-15.

Hesperia 14 (1945) 212-29

(Durham)

LITERARY HISTORY. CRITICISM

WOODWARD, A. M. *Greek History at the Renaissance*. In 1350 knowledge of, or interest in, Greek history was derived almost entirely from Latin sources. Within the next fifty years interest in Greek studies developed greatly and manuscripts of the Greek historians accumulated in Italy before the middle of the fifteenth century, with Florence as their center. Up to 1450 there were only spasmodic efforts at translation. The Italian interest in Latin studies tended to retard full development there of interest in Greek studies.

JHS 63 (1943) 1-14

(Ridington)